

\$2

MARCH 22, 2024 | VOLUME 15 | ISSUE 7

YOUR PURCHASE BENEFITS THE VENDORS.
PLEASE BUY ONLY FROM BADGED VENDORS.

Alpha House expands capacity by eight families. **page 4**



MEET YOUR
VENDOR:
**LONNIE
BAKER**
PAGE 3

GROUND COVER

NEWS AND SOLUTIONS FROM THE GROUND UP | WASHTENAW COUNTY, MICH.



VICTORY! Washtenaw County Board of Commissioners approves resolution to extend winter shelters until May 1.

Shelter Now supporters rally outside of the Washtenaw County Administration building on March 20 before the Board of Commissioners meeting begins.
Photo by Alexandra Granberg

- County Commissioners are listening. **page 6**
- It feels like déjà vu. **page 7**

THIS PAPER WAS BOUGHT FROM



@groundcovernews, include vendor name and vendor #

community **EVENTS**

THIS IS PARKDALE MOVIE SCREENING
Saturday, March 23, 7:30 p.m. - 9:30 p.m.
Growing Hope Marketplace Hall (16 S. Washington St., Ypsilanti)
"This is Parkdale" is a short film documenting a successful rent strike organized in Toronto, Ontario. The documentary is 35 minutes long, and a discussion on the film will follow. Masks required.

50th ANNUAL DANCE for MOTHER EARTH POWWOW Details pictured right.

28th ANNUAL EXHIBITION of ARTISTS in MICHIGAN PRISONS
March 19 - April 2, gallery times vary by day
James and Anne Duderstadt Center Gallery (2281 Bonisteel Blvd, Ann Arbor)
A project of the Prison Creative Arts Project at the University of Michigan that showcases the work of artists incarcerated in Michigan prisons.

FOOLMOON 2024: FOOLBLOOM
Friday, April 5, 8-10 p.m.
Washtington St., in between Ashley and Main St.
Downtown festival of light-filled art, creative experiences and Foolish fun!

FESTIFOOLS PARADE
Friday, April 7, 4-5 p.m.
Main Street in downtown Ann Arbor



PROVIDING ECONOMIC OPPORTUNITIES FOR SELF-DETERMINED INDIVIDUALS IMPACTED BY POVERTY,
PRODUCING A STREET NEWSPAPER THAT GIVES A PLATFORM TO UNDERREPRESENTED VOICES IN WASHTENAW COUNTY,
PROMOTING AN ACTION TO BUILD A JUST, CARING AND INCLUSIVE SOCIETY.

GROUNDCOVER NEWS

Groundcover News, a 501(c)(3) organization, was founded in April 2010 as a means to empower low-income persons to make the transitions from homeless to housed, and from jobless to employed.
Vendors purchase each copy of our regular editions of Groundcover News at our office for 50 cents. This money goes toward production costs. Vendors work selling the paper on the street for \$2, keeping all income and tips from each sale.
Street papers like Groundcover News exist in cities all over the United States, as well as in more than 40 other countries, in an effort to raise awareness of the plight of homeless people and combat the increase in poverty. Our paper is a proud member of the International Network of Street Papers.

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GROUNDCOVER NEWS ADVERTISING RATES				PACKAGE PRICING
Size	Black/White	Color	Dimensions (W x H in inches)	
1/8	\$110.00	\$150.00	5 X 3 or 2.5 X 6.5	Three Months/Six Issues: 15% off
1/6	\$145.00	\$200.00	5 X 4	Six Months/Twelve Issues: 25% off
1/4	\$200.00	\$265.00	5 X 6.25	Full Year/Twenty-four Issues: 35% off
1/2	\$375.00	\$500.00	5 X 13 or 10.25 X 6.5	Only run for two weeks/one issue: 40% off
full page	\$650.00	\$900.00	10.25 X 13	Additional 20% discount for money saving coupons

MEET YOUR VENDOR



Lonnie Baker, vendor No. 99

In one sentence, who are you?
"A man of God."

Where do you usually sell Groundcover News? 12 - 2 p.m. on Saturday at 4th and Catherine, and 9 a.m. - 5:30 p.m. on Sundays at Thompson and William.

When and why did you start selling Groundcover News? In 2013 I had no job and no money. I was unemployed and broke. I needed food and shelter.

What is your favorite thing to do in Ann Arbor? Meet and greet the community while selling Groundcover.

What words do you live by? Do unto others as you want others to do unto you.

What is something about you that someone on the street wouldn't know? I have a dog. She is a boxer and pit mixed Brindle; her name is "Eden." She will be five in June.

What motivates you to work selling Groundcover News? The income that I receive from selling Groundcover News is needed to keep my household afloat.

If you could do anything for a day, what would it be? Blessing people that needed to be blessed.

If you had to eat one meal for the rest of your life, what would it be? Chicken, baked potato, broccoli, corn, black eyed peas and cornbread!

What's the most interesting thing that has happened to you while selling Groundcover News? I have had a customer buy all of the papers that I had on me on more than one occasion.

What was your first job? Selling "Ebony" magazine, Jet magazine, and the Michigan Chronicle newspaper, which was all one package. I was 12.

What changes would you like to see in Washtenaw County? More affordable housing in Washtenaw County. I'm talking about housing affordable to a person working at McDonald's, Taco Bell, Meijer, Walmart or Groundcover.

Obama Phones for low-income and unhoused people

Barack Obama was elected President of the United States of America in January 2009 and served two terms as President until 2017. Nowadays more than 6.9 million Americans have an Obama phone, as free government phones are now often called. Many people don't know the first president to start the Lifeline Program for affordable phone service was Ronald Reagan.

Lifeline Program is a Federal Communications Commission's program, established in 1985, intended to make communications services more affordable for low-income consumers. Lifeline provides subscribers a discount on monthly telephone and broadband service purchased from participating providers in the marketplace.

Safelink Wireless offered the first free cell phone service in Tennessee in 2008. That means that the first free government cell phone was distributed during the Bush administration.

But still, two administrations after the presidency of Barack



MIKE JONES
Groundcover vendor No. 113

Obama, they are still referred to as Obama phones.

Low-income households qualify for free or low-cost cell phone service under the Lifeline program. Lifeline is offered by major carriers such as Assurance, Safelink, and Access Wireless. In addition to the free smartphone, Lifeline provides voice, text and monthly minutes.

How do you see if an individual or head of household qualifies? You simply go on any of the major carriers' websites and fill out an application, or you might encounter individual contractors on street corners distributing free cell phones and tablets. It is an easy and short process. If you

receive SNAP benefits and/or Medicaid, you qualify.

For the last two years, I used an Obama phone. I used the phone carrier Q-link Wireless, and service was good until around a year later when my phone service cut off. As a result, I went without phone service for about two months because I needed to reapply for a new phone service. Then I started getting emails from all the different phone carriers who provide Lifeline service.

I came to the conclusion that Lifeline phone service is good if you have no means to pay for phone service. Phone service helps people communicate and move forward toward employment or other means to be able to afford a monthly phone bill. Lifeline phone carriers often give customers unreliable and poorly made devices. I would advise those with Obama phones who can afford it to upgrade to a paid monthly service if you want to avoid phone service interruption and to be able to use your phone to its greatest potential.

Elder



WAYNE S.
Groundcover vendor No. 615

I'm trying to say what's never been said before. I'm not a mentor. Call me an elder if you must. I've a story to tell that's not been told before.

I know things that are hidden that I know are true and I want soon to share them with you.

As time goes by as the end is near I must unlock my thoughts. I owe the world a story and maybe someday I'll have a chance to tell it.

I have to tell you the most hurtful things and things that are full of joy; as the story goes on it's about love and humanity. When I get to the end it's all I want to see.

I won't get a second chance to say it so gather round and let an elder tell his story full of joy and sorrow because there will be no tomorrow.

These might be promises unfulfilled. But when I feel like I'm feeling now, I feel like I can rule the world. Be ready to hear my tale whenever it's told.

What would you do if you won the lottery? My first investment would be in my brand. My second investment would be a house.

What song do you have completely memorized? I know the song "Amazing Grace" through and through.

What's the best way to start the day? I like to start my day in the spirit of Thanks-giving, giving thanks.

What would you become famous for? My reparations project and empowering the native Black American who are the descendants of the slaves who built this country.

A book report on "Healing Collective Trauma"

DAVID KE DODGE
Groundcover contributor

I do not remember why, how or when I came into possession of “Healing Collective Trauma — a process for integrating our intergenerational and cultural wound” by spiritual teacher Thomas Hubl and ghostwriter Julie Jordan Avritt — but most likely I was prompted to purchase the book shortly after it was published, by an interview with the author which I viewed on Public Television. After I secured my copy, I set it aside to read after I finished a book I was then currently reading. But by the time I finished the then current book, other books had been purchased, and Hubl’s work had been relegated to a low place among my trove of books waiting to be even started.

It was only after the events of October 7, 2023 and the following weeks in Israel, that I said to myself, “Those are two traumatized Peoples at each other’s throats. If only they could see that on their current course, only Satan stood to be the winner, like he was the winner of World War II; Hitler might conceivably be a loser of that war, but Satan won.”

It was then that I recalled the existence of Hubl’s work, and decided it

was overdue for a reading. I set aside the book I was then currently reading, and began reading Hubl.

My feelings about Hubl’s work are mixed. Hubl is a self-described mystic, and I’ve always found the writings characteristic of mystics to be dense — incomprehensible. I often finished entire paragraphs without comprehending a word, and such paragraphs would sometimes merge into entire chapters. It may be that some other work on collective trauma would have been more beneficial to me, had I known of such a work, and procured and read it instead. But Hubl was worth reading. Among the “facts” I gleaned from it:

- The impact of trauma on individual humans extends beyond the individual; when a group of people is traumatized, the entire culture is affected; the entire group of individuals express and reinforce the symptoms of their trauma to each other, to all other members of their society, and to members of other societies with which they have intercourse;

- The impact of trauma on individual humans extends beyond the generation suffering the original blow of trauma; the impact is passed onto their children, and their children’s children, and so on. The impact is

passed on by both of two processes:

- By how the society of traumatized adults treat their immediate children and the children of their society in general, and
- By a process which seems insidious to me, but which Hubl convinced me takes place; Hubl refers to the process as “epigenetics” — the change of the the common society’s individual’s genes, so the children and/or grandchildren of the originally traumatized are genetically predisposed to express maladjusted behavior, to their personal children, and the entire society’s children, the trauma of generations long ago passed.

- There’s hope in all this: Hubl describes processes by which the cultural damage can be undone. I won’t attempt to describe the processes; that’s what Hubl’s work does. I will say that the processes involve *group* therapies, and that I have apprehension as to whether the therapies outlined and performed by Hubl and his colleagues are as effective as a group approach led by professionals certified by the state to do such work.

One challenge faced by humanity is convincing the Peoples of the world who express historic trauma through their culture of their need for therapy.

Another challenge is finding the leaders of such groups who are able to guide the participants toward an end both constructive, and intended. The harvest is great; the workers are few. Which is why I want to believe that Hubl and the folks who work alongside him know what they’re doing. From Hubl’s description, they do.

In their current course, the Jews and Palestinians of Israel are simply planting the seeds, in each other’s children and in their own, of a plethora of future October sevenths. If a route to peace is ever to be followed by that country, it will not be forged by generals, Prime ministers, diplomats, or hack politicians. It will require the ministrations of capable humanitarians — psychotherapists.

“Healing Collective Trauma” had a cover price of \$25.99 when I purchased it. One copy is available from Ann Arbor District Library — downtown branch. Your favorite local brick and mortar bookstore needs your support.

Buy it. Read it. Keep it.

Healing Collective Trauma — a process for integrating our intergenerational and cultural wound” by Thomas Hubl C. 2020. Sounds True, publisher.

Sudoku

☆☆☆☆☆ 4puz.com

2		1	3		9	7		4
4		3	5		8	1		2
	2	8	7		3	9	4	
	4	5	6		2	8	3	
3		2	1		7	6		9
5		7	8		6	4		3

Fill in the squares so that each row, column, and 3-by-3 box contain the numbers 1 through 9.

Groundcover Vendor Code

While Groundcover is a non-profit, and paper vendors are self-employed contractors, we still have expectations of how vendors should conduct themselves while selling and representing the paper.

The following is our **Vendor Code of Conduct**, which every vendor reads and signs before receiving a badge and papers. We request that if you discover a vendor violating any tenets of the Code, please contact us and provide as many details as possible. Our paper and our vendors should be positively impacting our County.

- Groundcover will be distributed for a voluntary donation. I agree not to ask for more than the cover price or solicit donations by any other means.
- When selling Groundcover, I will always have the current biweekly issue of Groundcover available for customer purchase.
- I agree not to sell additional goods or products when selling the paper or to panhandle, including panhandling with only one paper or selling past monthly issues.
- I will wear and display my badge when selling papers and refrain from wearing it or other Groundcover gear when engaged in other activities.
- I will only purchase the paper from Groundcover Staff and will not sell to or buy papers from other

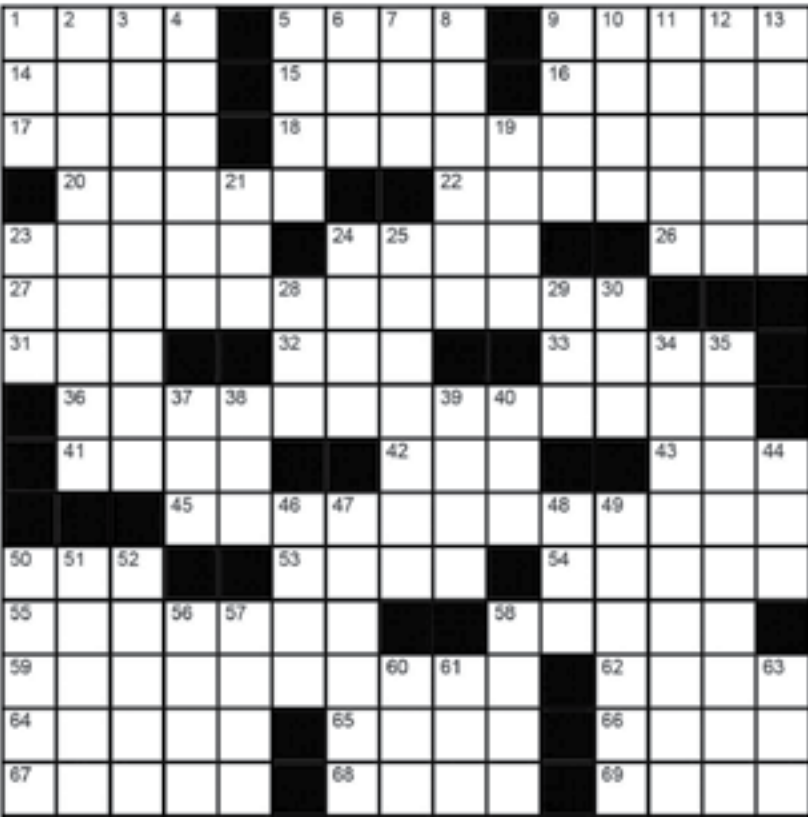
Groundcover vendors, especially vendors who have been suspended or terminated.

- I agree to treat all customers, staff, and other vendors respectfully. I will not “hard sell,” threaten, harass or pressure customers, staff, or other vendors verbally or physically.
- I will not sell Groundcover under the influence of drugs or alcohol.
- I understand that I am not a legal employee of Groundcover but a contracted worker responsible for my own well-being and income.
- I understand that my badge is property of Groundcover and will not deface it. I will present my badge when purchasing the papers.
- I agree to stay off private property when selling Groundcover.
- I understand to refrain from selling on public buses, federal property or stores unless there is permission from the owner.
- I agree to stay at least one block away from another vendor in downtown areas. I will also abide by the Vendor Corner Policy.
- I understand that Groundcover strives to be a paper that covers topics of homelessness and poverty while providing sources of income for the homeless. I will try to help in this effort and spread the word.

If you would like to report a violation of the Vendor Code please email contact@groundcovernews.com or fill out the contact form on our website.

CROSSWORD

from the International Network of Street Papers



- ACROSS**
 - Ancient Briton
 - Alpine transport
 - Platters
 - Trendy South American berry often thought of as a good source of antioxidants
 - Ashtabula's lake
 - English race place
 - "___ we forget"
 - The Sun acting out
 - Mariner's aid
 - Thoroughly cleanse
 - "Gladiator" setting
 - Crystalline compound found in urine
 - Seed
 - Carl Bernstein, e.g.
 - "The Da Vinci Code" author Brown
 - Court play
 - Small fish often living in fresh, running water
 - Involving more than one country
 - Antares, for one
 - ___-tac-toe
 - Bird's beak
 - An operation to remove all or parts of the uterus
 - Indian lentil dish
 - All alternative
 - Magical wish granter
 - Descriptive nickname
 - Link
 - Sealed cylinder lacking air, used in electronics
 - Wood sorrels
 - Cake topper
 - Barely managed, with "out"
 - Destiny
 - "Take your hands off me!"
 - 1990 World Series champs
 - Beat it
- DOWN**
 - Amigo
 - Cold treats for a hot day
 - Kidney-shaped nut
 - Giants of myth
 - It may be oral or written
 - "My man!"
 - Afflict
 - You, right now
 - Batty
 - "Cast Away" setting
 - Line of cliffs
 - Literally, "dwarf dog"
 - Prepare, as tea
 - Enlarge, as a hole
 - 50 Cent piece
 - "Go on ..."
 - "Once ___ a time..."
 - Paid back
 - "Aladdin" prince
 - "Much ___ About Nothing"
 - Indian bread
 - Like some great literary works
 - Remove
 - "Well, ___-di-dah!"
 - "Don't give up!"
 - Radial, e.g.
 - Rocks
 - "Ciao!"
 - Restrain
 - Self-conscious laugh
 - How to make a human look like a monster
 - Irritate
 - Man with horns
 - Posthaste
 - Allowed
 - ___ oil, used in varnish
 - Justice Black
 - "Bill & ___ Excellent Adventure"
 - Arthur Godfrey played it
 - Four-poster, e.g.
 - "Comprende?"

Apply for SummerWorks today!

Washtenaw County Summer Youth Employment Program

Now accepting applications for young adults, mentors, and employers

What is SummerWorks?

SummerWorks is a 10-week, paid summer professional development, employment, and mentorship program for young adults in Washtenaw County (ages 16-24).

How do I apply for SummerWorks?

To apply to participate or host an intern, please visit www.SummerWorks.info

Deadline for youth application: March 24th

How can I as an employer participate?

Employers can be involved in several ways including

- Hosting an intern
- Giving a career talk
- Being a mentor

Deadline for employer application: March 17th

For more information, including how to apply:



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The not-so-great American essay

Hello, readers! First time writer, and fresh reader here. Having personally experienced homelessness from coast to coast in recent years, and never having been homeless before the coronavirus panic, I feel like I bring a fairly fresh perspective upon the matter. I learned various tricks-of-the-trade quickly from “veterans” of the street, some of whom have had 30+ years experience on the matter. Ironically, most of that knowledge became obsolete overnight during periods of the changing socioeconomic landscape of these last several years, (such as public bathrooms and water faucets being locked down).

Also, I experienced for myself both tyrannical enforcement by security forces (anti-warmth patrols concerning very public private property such as wide outside places or immovable objects) and bureaucratic xenophobia by social services. Apparently, need is often an exclusive club for identity stereotypes. But the last time I checked, need can happen to anyone, anytime.

It was often other homeless people who were more willing to help than the pachinko-machine-of-a-system that we call public and private subdivisions of the Department of State and Department of Health and Human Services. (Pachinko is a Japanese roulette gambling machine. The additional rationale for the metaphor is the fact that gambling businesses don’t gamble — they all operate on statistics.) Not to



say there aren’t heroic figures who go above and beyond to do their jobs at times, because there are. But if given enough time to tweak the system’s settings, authorities may abuse the ability to bottleneck within such top-heavy bureaucracies, due to such motivations as ego or polarized herd mentality.

I’ve noticed within my short time here in Ann Arbor that Groundcover News gives a perfect excuse for the local mainstream society to safely approach homeless people (when they actually know about the paper). I think a decent chunk of people across the country would like to help people in general, but either can’t or don’t trust the average homeless person’s situation — be it a potential drug use problem or an unstable personality, or the unobservable, largely ineffective system. Although they still may “blind dump/give” into it occasionally hoping it will work out for the best.

When not homeless myself, I would work around this issue by almost never giving money away, but would rather, when I had a moment, physically go to a place and buy a tangible object to hand off to an individual. Yahweh, the creator, commanded us to give 10% of our blessings in life to the causes important to Him, which is called a tithe, and frankly even someone making a mere \$1,000 a month would have \$100 to give by that standard. Now imagine if everyone walking down the street right now suddenly had \$100, monthly, to give for meals, clothing or even communal housing for the less fortunate (no matter who they are)!

People talk about social change more and more; they’re even getting closer to the grassroots design started around two millennia ago by the early “Christian” congregations, but the solution has been staring us right in the face as a society all along. We’re often too “sophisticated” for it now, but human issues are quite cyclical — we just tend to forget. The sin of Sodom (sin being a distortion of the divine perfect), after all, was documented as abundance plus pride while not giving to the poor (Ezekiel 16:49). But it seems familiarity has bred contempt for us in our recent generations. Also, sometimes people are just downright ignorant from not being taught in this day and age of disassociated social media groups, streaming, and algorithmic-induced endorphin rushes

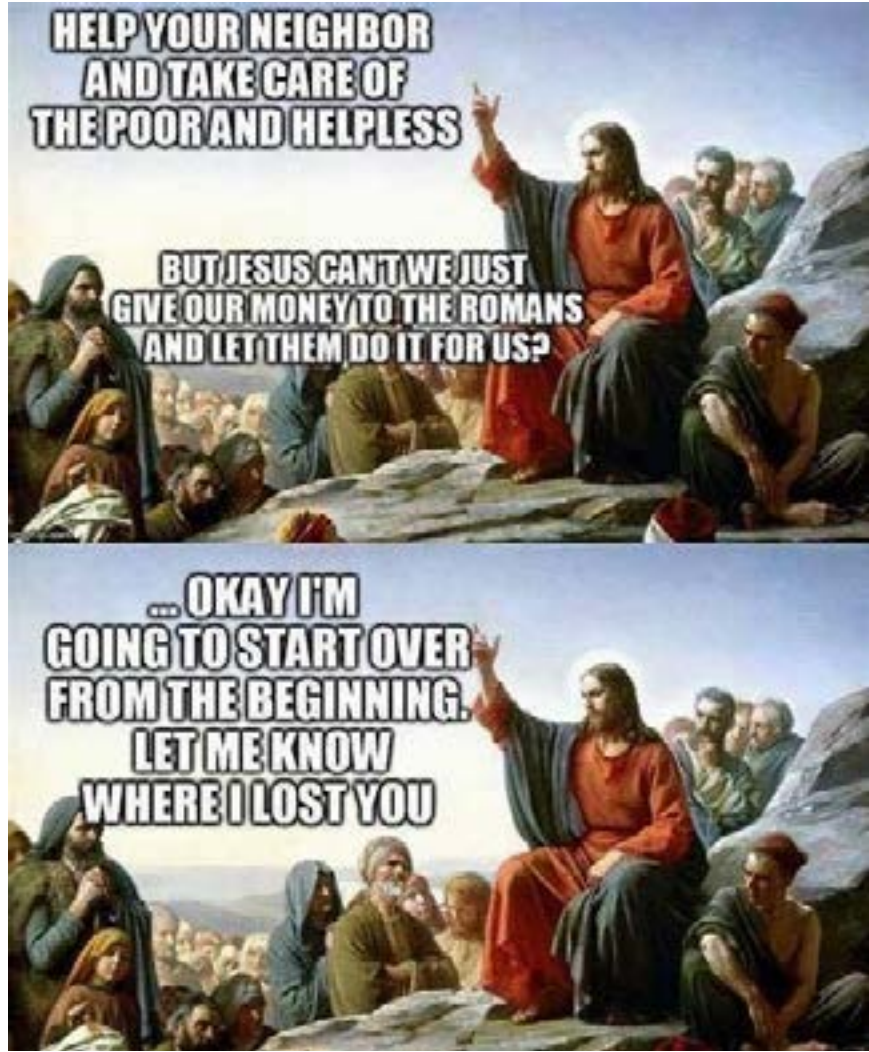
(that, too, preceded by the TV and radio).

I grew up as a latchkey kid raised by the public grade school and the TV within postmodern American suburbia in a nominally Christian family, with really nothing more than Sunday school under my belt from kindergarten, and was eventually systemically put on a self-destructive path right before puberty — not even going to high-school. I did obtain a G.E.D. while working retail on the weekends during my later teenage years.

Yet during my first 15 years of life I knew little to nothing about the foundational faith which I would personally profess later, and mostly was supplemented growing up by ideas of the humanism, new age and futurism that hovered around the coming of the new millennium. A family friend is the one who taught me about Yahshua of Nazareth, the Messiah (who western society calls Jesus Christ) more in depth. She even bought me my first Bible and began to counter the situation of me not attending high school via personal tutoring.

Later, having been put off by the very homogenized, corporate herd culture that is the “Christianese” culture located in and around the Bible Belt of America, I started to consider myself personally “a believer in The Way” and not specifically a Christian (John 14:6, John 6:29). That being said, I struggled

see **ESSAY** next page ➡



Memes sourced from ImageFlip.com

"This is a music article"

ANONYMOUS

It’s not incredibly comfortable to face reality at times, but some people just won’t hear the facts until it’s the end — too late. The problem is society often takes too much time and effort to discern the truth before it is able to apply intervention on ugly realities.

The realities have been pretty ugly in the Middle East. In Palestine, the oppression is often met with dismissive attitudes instead of reflection. In other words, perhaps, a more intricate look at the finances of Zionism would prepare society to adapt for a new ending. A better one. Perhaps we should examine corruption from a different lens through linking participation in the Zionist movement with the music business. If we understood the business practices of these players, then we would be better able to adapt before the negative outcomes occur, even today.

In the early 20th Century the copyright laws were in their nascent stages, but it was the player piano — the piano playing off perforated scrolls — that caused a conflict within the creative world: who earned the coins off the piano? The saloon owner? The person who composed the sheet music that went into the piano? Thus the royalty rates were born through the Copyright Act of 1909 and the establishment of American Society of Composers, Authors, and Publishers (ASCAP) in 1914. The jazz era was beginning and the relationships that came about in this era give us a rare look at the finances of the vanguards of Zionism.

Kathleen Annie Pannonica Koenigswarter was born four years before her jazz counterpart Thelonious Monk. The two shared a mutually fond relationship that funded the Jazz Bebop movement — she was largely liked by jazz people like Monk and Charlie Parker. They were infants when Zionism was beginning its

influence on society but what people may not know is that Pannonica was born to the family responsible for creating the problems in the Middle East today — the Rothschild Banking Family. Her influence on the music industry is significant because her family’s wealth was responsible for renaissance-level accomplishments and corruption — ranging from biological organisms bearing their family name (e.g. Ornithoptera rothschildi) to war profiteering to the music business formation of the 20th century. It was not until 1954 when Prestige Records signed Mr. Monk, but in those 40 years Pannonica had been alive, her family was busy destabilizing governments and musicians alike.

In order to understand a problem, thorough research should be done inside and outside the context of the problem and its historical circumstances. In other words, to address the corruption surrounding Palestine, let us examine the money trail of this family in and outside of Palestine. In 1917, the Balfour Declaration was made: A letter from British politician Arthur Balfour to Walter Rothschild Jr. was the seed to establishing a colonial Jewish state in Palestine. This was Pannonica’s Uncle Walter, Charles Rothschild’s brother. Her father (Charles), her uncle Walter, her brother Victor, and her recently-deceased nephew Jacob, at different times, represented the banking dynasty, holding the title of Baron de Rothschild. As of February 26, 2024, her great-nephew, Jacob’s son Nat, became the new baron. These people are the most significant players in the creation of modern Zionism. They built the Israeli legislative house, the Knesset, and streets in Israel are named after them, which should indicate their major influence on the state, even today. Now it’s important that we investigate their contributions to the music business.

If you played a soccer match and



Thelonius Monk and Baroness Kathleen Annie Pannonica de Koenigswarter. Image from American Roots Music

you lost, that imprints a memory, yes? The following match against the same opponent, what occurs? The following match you will try to adapt to eliminate the reasons you lost. Reality is if we have to wait till the end to learn the lessons, there will be a weaker grasp than if the learning commenced at the beginning. Today we stand in a world dominated by a money trail that can be almost impossible to track; however, with this information we have now, could we delve into Pannonica and her positive influences?

Did Pannonica represent the same ideology? Being tied into the direct financiers of the State of Israel would highly suggest this is the case. How does her family’s involvement affect the music business today? Well, it entails the understanding of why we went from mechanical publishing to streaming. The era of digital copyright opened the floodgates to piracy that made it difficult for the corporations to manage their revenue streams, but what the lawsuits revealed were the heads of the music business and their ties to Zionism are quite prominent.

Charles Bronfman Jr., the former CEO of Warner Music Group and Seagrams heir, was the founder of Birthright Israel, the Zionist colonist project. It demonstrates the fact that



➡ **ESSAY** from last page

coming of age through worldly deceptions caused by blinding social pain (betrayals happening like falling dominoes, mixed with soul-destroying verbal abuse, from the ages of 18 to 23), and started to not live fully for Yahweh after having already committed myself to Him. This fact was brought to my attention via a very rude awakening in my early thirties, which

led me for the first time in over a decade to crack open the word of the Creator which is in the book collection we call the Bible.

Having run the gamut, so to speak, I can relate to those who have lived for nothing but themselves while being subjected to the flow of causality that is called the zeitgeist; to becoming one who has personally applied faith in Messiah Yahshua (often considered an anachronism now); to one who has

known what it means to struggle, even the reconciling of oneself; from life just breaking down amidst such opposing foundational backgrounds.

It is within that picture of struggle, even potential reconciliation if dared, that society seems to find itself currently crescendoing in regards to the topics of homelessness and charity (let alone many of the other serious, parallel issues happening across the board in our current cultural

consciousness). So, wherever you come from, whoever you are, and whatever your experiences thus far in life, I hope to have conveyed here a synopsis of not only my own personal life experiences plus travels as a street homeless person, but also to encourage you all, the readers, to reflect upon your own selves and situations in relation to these matters, along with the rest of these troubling times that we all communally share.

Russian comfort tonic

HEATHER FEATHER
Groundcover vendor No. 54

This Russian Comfort Tonic is a soothing and revitalizing drink that combines the calming properties of chamomile tea with antioxidant-rich cranberry juice and the warming spices of ginger and cinnamon. It's designed to promote a sense of safety and well-being while providing a boost of brainpower and mental clarity. Enjoy this healing elixir whenever you need a comforting embrace for both body and mind.

- Ingredients:**
1 cup brewed chamomile tea, cooled
1/2 cup cranberry juice (unsweetened)
1/4 cup honey (adjust to taste)
1 tablespoon fresh lemon juice
1 teaspoon grated ginger
A pinch of cinnamon
A few sprigs of fresh mint, for garnish
Ice cubes (optional)

Directions:
Brew chamomile tea and let it cool to room temperature.



In a pitcher or large mixing bowl, combine the cooled chamomile tea, cranberry juice, honey, lemon juice, grated ginger and cinnamon. Stir until well combined.
Taste the mixture and adjust sweetness or tartness by adding more honey or lemon juice if desired.
Chill the mixture in the refrigerator for at least 30 minutes to allow the flavors to meld.
Once chilled, serve the Russian Comfort Tonic in glasses over ice cubes, if desired.
Garnish each glass with a sprig of fresh mint for a refreshing touch.

Where's Panda?

DAVID WINEY
Groundcover contributor



DENISE SHEARER
Groundcover vendor No. 485



PUZZLE SOLUTIONS

8	7	9	2	1	4	3	6	5
2	5	1	3	6	9	7	8	4
4	6	3	5	7	8	1	9	2
1	2	8	7	5	3	9	4	6
9	3	6	4	8	1	5	2	7
7	4	5	6	9	2	8	3	1
3	8	2	1	4	7	6	5	9
5	9	7	8	2	6	4	1	3
6	1	4	9	3	5	2	7	8

P	I	C	T		T	B	A	R		D	I	S	C	S	
A	C	A	I		E	R	I	E		A	S	C	O	T	
L	E	S	T		S	O	L	A	R	F	L	A	R	E	
	C	H	A	R	T				D	E	T	E	R	G	E
A	R	E	N	A		U	R	E	A				P	I	P
N	E	W	S	P	A	P	E	R	M	A	N				
D	A	N			L	O	B			D	A	C	E		
	M	U	L	T	I	N	A	T	I	O	N	A	L		
	S	T	A	R			T	I	C			N	I	B	
			H	Y	S	T	E	R	E	C	T	O	M	Y	
D	A	L			T	I	D	E		G	E	N	I	E	
E	P	I	T	H	E	T			T	I	E	I	N		
V	A	C	U	U	M	T	U	B	E			O	C	A	S
I	C	I	N	G		E	K	E	D			F	A	T	E
L	E	T	G	O			R	E	D	S		F	L	E	E



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